



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



3 2044 019 850 486

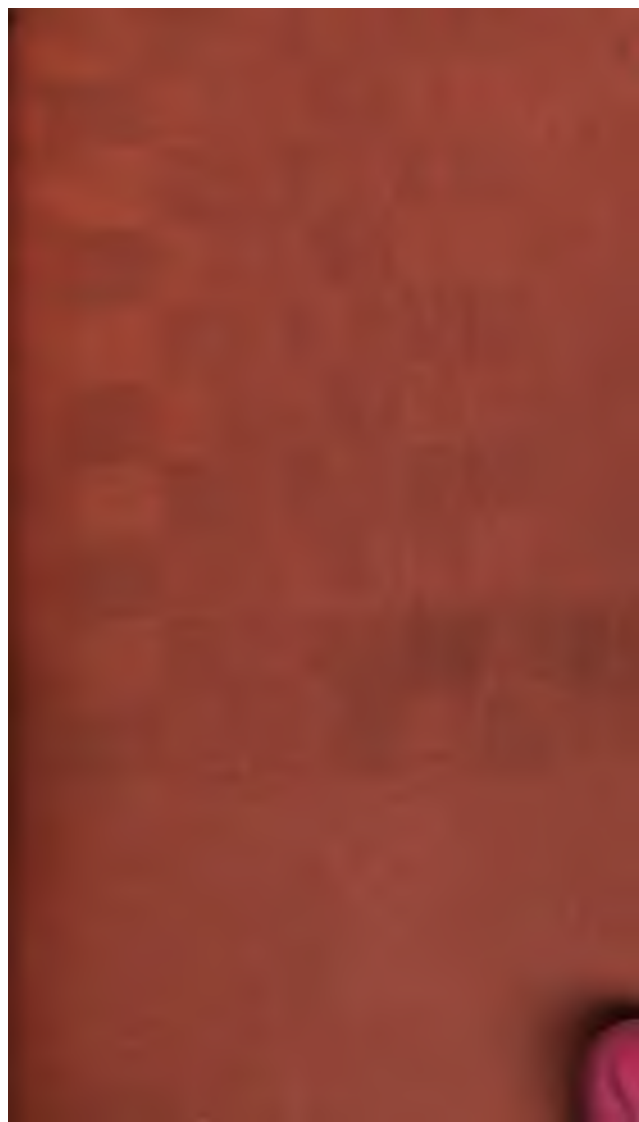
C 10041.15.5

Tappan

History of the American
Missionary Association



HARVARD
COLLEGE
LIBRARY





©

HISTORY

OF THE

AMERICAN MISSIONARY ASSOCIATION:

ITS

Constitution and Principles,

&c. &c.

BY

LEWIS TAPPAN,

TREASURER.

NEW YORK.

1855.

C10041.15.5

1858, July, 26.

gift of

Sam. A. Green M.D.
of Boston,

HISTORY

OF THE

American Missionary Association.

THE AMERICAN MISSIONARY ASSOCIATION was formed in September, 1846. Four associations, that had existed some years previously, were merged in it, viz.: the "Amistad Committee," the "Union Missionary Society," the "Western Evangelical Missionary Society," and the "Committee for the West India Missions." We will give the origin and history of each of these:

THE AMISTAD COMMITTEE.

On the 26th of August, 1839, Lieutenant Gedney, U. S. N., in command of the brig Washington, employed on the coast survey, boarded a "mysterious schooner," called the Amistad, near the shore at Culloden Point, on the east end of Long Island. He found a large number of Africans, and two Spaniards, Pedro Montez and José Ruis, one of whom announced him-

self as the owner of the negroes, and claimed Lieut. Gedney's protection. The schooner was carried into the port of New London. After an examination by Judge Judson, of the United States District Court, the Africans were committed for trial, for murder on the high seas, at the Circuit Court, to be held at Hartford, September 17th. There were forty-two in number, viz.: thirty-eight youths and men, three girls, and one boy. They were all sent to the jail at New Haven.

When it was ascertained that the negroes were recently from Africa, and had been illegally bought at Havana, to be taken to Principe, about three hundred miles distant, to be enslaved; and that the Africans had risen upon their enslavers, and recovered their liberty, much interest was excited in the public mind. It was seen at once that somebody ought to act for these strangers. Accordingly, a few friends of freedom met at 143 Nassau street, New York, and Messrs. Simeon S. Jocelyn, Joshua Leavitt, and Lewis Tappan were appointed a Committee to receive donations, employ counsel, and act in other respects as circumstances might require. The Committee immediately announced their appointment, made an appeal for funds, and engaged the professional services of Messrs. Seth P. Staples, Theodore Sedgwick, Jr., and Roger S. Baldwin. Native African interpreters were found on board the British armed brig *Buzzard*, lying in New York harbor. On request of the Committee, Messrs. Leonard Bacon, Henry G. Ludlow,

and Amos Townsend, Jr., of New Haven, undertook to secure suitable instruction for these benighted pagans.

At the Circuit Court, Sept. 18th, Judge Thompson instructed the grand jury that the courts of the United States have no jurisdiction in the case, as the offense (if it was an offense) was committed on board a Spanish vessel. A vessel sailing under the colors of any country (said he), is considered as a part of that country. This is just as if the offense was committed on land—on the island of Cuba; and our courts have no more jurisdiction in the one case than the other. Judge T. stated that if the offense had been against the law of nations, the Court could have jurisdiction; but the killing of the captain of the *Amistad* was not a crime against the law of nations. "Were the crime piracy, even, it would not be a crime against the law of nations, connected as it is with the slave trade."

The three girls were then brought before the Court on a writ of *habeas corpus*, and the counsel for the Africans moved that they be discharged from the custody of the United States marshal. This was resisted by the counsel for the Spaniards, and by the U. S. District Attorney. During the session of the Court, a writ of *habeas corpus* was taken out for all the other Africans, who, with the girls, had been brought from New Haven to Hartford, and confined in jail in the latter city. Notwithstanding the able arguments of counsel, who contended that the Africans should be

set at liberty, the Court denied the motion, and left the question whether they were entitled to their liberty, in litigation in the District Court, which was then opened. The Judge said an investigation would be made to ascertain where the seizure was made, &c.; and meantime the Court would be adjourned to the 3d Tuesday in November. The Africans were then taken to the jail in New Haven.*

The Spaniards, Ruiz and Montez, the Spanish Minister, and the United States Government, made strenuous efforts to have the Africans delivered up to the Spanish authorities. These efforts were as strenuously opposed, as has been shown, by the counsel for the Africans.

The District Court, held in New Haven in November, found, in substance, that these Africans were born free; were kidnapped in their native country, and forcibly and unlawfully transported to Cuba; that they were placed on board of the *Amistad* by Ruiz and Montez, under color of permits, *fraudulently* obtained and used; that after achieving their own deliverance, they sought an asylum in the State of New York, by the laws of which they were free; and that while there, they were illegally seized by Lieutenant Gedney and brought into the District

* Judge Judson said "the Court would, it is presumed, allow the prisoners to be discharged on giving bail; but as it must be on an *appraisement*, their counsel would not consent to it." True enough, they would not consent that persons entitled to their liberty, should be considered mere chattels.

of Connecticut. The Court decreed that the Africans should be delivered to the Executive of the United States, to be sent back to Africa.

The only appeal which was taken from the decree of the Court, was the appeal of the United States, by the District Attorney, in pursuance of a demand by the Minister of the Queen of Spain.

Hon. John Quincy Adams had, at the solicitation of the Committee, consented to act as senior counsel, and the cause was finally argued by him and Mr. Baldwin, before the Supreme Court of the United States, at the city of Washington, February and March, 1841. The following letter, addressed to a member of the Committee, gives the result:—

WASHINGTON, 9th March, 1841.

To Lewis Tappan, Esq., New York:

The Captives are free!

The part of the Decree of the District Court, which placed them at the disposal of the President of the United States, to be sent to Africa, is *reversed*. They are to be discharged from the custody of the Marshal—*free*.

The rest of the decision of the Courts below, is affirmed.

“Not unto us—not unto us, &c.”

But Thanks—Thanks! in the name of humanity and of justice, to you. J. Q. ADAMS.

The Africans were removed to Farmington, Connecticut, where they remained under instruction until they left the country.* The Committee contemplated

* The number said to have been shipped at Havana was fifty-four. Several deaths occurred, and the number was finally reduced to thirty-five.

sending one or more agents to Africa, accompanied by two or three of the liberated Africans, and an interpreter, with a view to ascertain if Mendi, the country to which several of them belonged, could be reached, and whether it was a suitable location for a mission.

As these Africans had been instructed in the elements of knowledge, as particular care had been taken to enlighten them on the subject of Christianity, and as they all expressed a strong desire that some of their religious teachers should accompany them to their native land, the Committee deemed it a duty to make their return, after such a providential train of circumstances, the occasion of planting a mission in the interior of Africa. And as the funds had been contributed by persons of various denominations, most of whom were of anti-slavery principles, it was thought proper to make the mission anti-slavery and anti-sectarian in its character. Accordingly the following resolution was adopted :

Resolved, That it would be contrary to the feelings and principles of a large majority of the donors to the Amistad fund, and of the friends of the liberated Africans, to connect their return with any Missionary Society that solicits or receives donations from slaveholders.

Inasmuch as the Committee, were too fully occupied, either in their own pursuits, or in promoting the anti-slavery enterprise, to establish a mission, it was their anxious desire that some existing Society should receive the Mendians, and expend the balance of the fund in conducting them to Africa, and establishing a mission at Mendi. To this end overtures were made

to the Prudential Committee of the American Board of Commissioners for Foreign Missions, who declined the opportunity, connected as it was with the above resolution. Under these circumstances, the Committee felt it their duty to go forward. As the funds were inadequate to support the Africans in this country, defray the expenses of an exploring party to Africa, and afterwards to return the Africans to their homes, it was thought best to send them back with as little delay as possible.

Accompanied by Mr. Tappan, eight or ten of the Africans were taken to fifteen of the principal towns in Massachusetts and Connecticut, where public meetings were held, and collections made. The proficiency which had been made by these strangers, under such unpropitious circumstances, in reading, spelling, arithmetic, &c., greatly interested the community.

A passage having been secured for them in a vessel bound to Sierra Leone, a farewell public meeting was held in the Broadway Tabernacle, New York, Lord's day evening, November 27th, 1841; when, after suitable devotional exercises, the instructions of the Committee were delivered by Rev. S. S. Jocelyn to the missionaries under appointment, viz., Rev. William Raymond, Mrs. Raymond, and Rev. James Steele; and parting counsels were given to the Mendians, some of whom took part in the exercises. The following is an extract from the charge of the Committee:

We assume no hostile attitude toward any other Missionary Society, and wish all God-speed in well-doing. There is a feature in our operations which is peculiar; we think it honorable to the cause of righteousness, and pleasing to the Savior. It is this: we have assured the public, in our applications for funds for this mission, that we do not desire the offerings of unrighteousness, and cannot receive money from slaveholders for the conversion of the heathen. It has been done in no spirit of unkindness, but in the hope that they will be brought to repentance much sooner through such declarations, than when Christian societies receive their money, and virtually say to them, "You are true to Christ and his poor."

THE UNION MISSIONARY SOCIETY.

The first public movement made with reference to this Society was by Rev. James W. C. Pennington, who notified a meeting to be held on the 5th of May, 1841, in the First Colored Congregational Church edifice, Hartford, Connecticut. At this meeting a number of members of his church, and a few persons attached to other communions, being present, Mr. Pennington stated that his object in appointing the meeting was to express to the people of his charge his sense of the obligations of Christians—colored Christians—to do something in relation to carrying the gospel to Africa. After prayer and discussion, several resolutions were adopted, and a committee was appointed to call a general meeting of the friends of missions, in the month of August.

Pursuant to this call a convention was held at Hartford, Connecticut, August 18, 1841, to consider the subject of MISSIONS TO AFRICA. Forty-three names were enrolled, being chiefly people of color, from the following States; Massachusetts, Rhode

Island, Connecticut, New York, and Pennsylvania—including five of the Amistad Africans. They formed themselves into an association, called the UNION MISSIONARY SOCIETY. The sixth article of their Constitution says :

This Society, in collecting its funds, selecting its fields of labor, appointing its officers, missionaries and agents, will endeavor particularly to *discountenance slavery*, and especially by refusing to receive the known fruits of unrequited labor.

Rev. J. W. C. Pennington was chosen President ; Rev. A. G. Beman, Corresponding Secretary ; Rev. Theodore S. Wright, Treasurer ; Ichabod Coddling, Chairman of the Board of Managers ; and Rev. Josiah Brewer, Chairman of the Executive Committee.

The AMISTAD COMMITTEE soon afterwards became merged in this Society.

THE WESTERN EVANGELICAL MISSIONARY SOCIETY.

This Society was formed by the Western Reserve Association, in 1843. Its primary object was to prosecute missionary operations among the Western Indians. Though not an auxiliary, it proposed to be in correspondence with the Union Missionary Society, being based on similar principles. The eighth article of the Constitution says :

This Society shall not solicit, or knowingly receive the wages of oppression, especially the price of the bodies and souls of men, for the prosecution of the work of the Lord.

This Society established a mission among the Djibue (or Chipaway) Indians, in Minnesota Terri-

tory, which *they* sustained till 1848, when they became merged in the AMERICAN MISSIONARY ASSOCIATION.

This mission has four stations :

RED LAKE STATION.—*Missionaries*—Rev. S. G. Wright, Robert Lafferty, E. W. Carver, O. A. Coe, Mrs. Wright, Mrs. Lafferty, Mrs. Carver, Mrs. Coe.

CASS LAKE STATION.—*Missionaries*—J. S. Fisher, Francis Spees, Mrs. Spees, Mrs. Fisher, Miss Ferry.

ST. JOSEPH STATION.—*Missionaries*—Rev. A. Barnard, David B. Spencer, Mrs. Barnard.

BELLE PRAIRIE STATION.—Dr. William Lewis, *Physician and Teacher*; Mrs. Lewis.

Rev. J. P. Bardwell, who has spent some years in the Indian country, is the agent of this mission. He collects funds to sustain it, and makes the purchases, and transmits them. Many, if not all of the children in the boarding-school of the *Red Lake* Station, are sustained by the payment of twenty-five dollars for each, by Christian friends in the United States. The present number of native church members is ten. The Indians are making some progress, though slow, in civilization. At *Cass Lake*, the Indians are much less favorably located. There have been some conversions there. They have a small school. At *St. Joseph's*, the population are mostly half-bloods, or of French descent, and Roman Catholics. Six children have been taken into the mission family, and

eight others regularly attend the school, from the village

COMMITTEE FOR THE WEST INDIA MISSIONS.

Rev. David S. Ingraham, formerly a member of Lane Seminary, Ohio, but subsequently of the Oberlin Collegiate Institute, was the first to enter on the work of a self-supporting mission among the emancipated people of Jamaica, which he did in the fall of 1837, near Kingston. Having been a mechanic, and his health requiring a warmer climate, he determined on residing at Jamaica, and supporting himself, if possible, while he taught and preached among the recently freed inhabitants of that island.* He was received by those ignorant but interesting people with much gladness. Though feeble, he was able to preach every Lord's day, and generally from five to eight times a week. With the aid of his wife, and a friend, James A. Preston, of Ohio, who went out with him for his health, he commenced a school. In one of his letters, Mr. Preston remarks :

The circumstances of the people are such, that many teachers *must* be had. Mind has been unchained, and its dormant energies are awaking—its thirst for knowledge burning. Parents are beginning to call their children "mine," and they must and will have them educated. The whole

* He labored at one of the stations of the London Missionary Society, and was to some extent supported by that body. Had his life been spared, it was his purpose to connect himself with the Mission under the American Committee. He returned to New York, and soon after died at Belleville, N. J. He died in the triumph of faith.

people have been famishing for a long time. They say, "We be quite hungry for bread—we more than happy to have minister come to teach we." Never shall I forget the scenes which I witnessed there. At one destitute place, where the gospel had never been preached, when brother Ingraham told them he would come up once in two weeks, and preach to them, they all leaped upon their feet, crying out, "Lord bless you, Massa—we more than happy to have you come—we quite hungry—we *quite hungry*, Massa, for the good word. Do come and teach we." Thus they went on for some time. "Some of us old," they said, "and can no longer go to Kingston to chapel. Do come, minister. Our children have no teachers—we ignorant—can't teach them—do bring us teachers." An old gray-headed man said to me, "Massa, me come down to your chapel, if you teach me to read." He lived fifteen miles off.

Five Congregational ministers sailed from New York, in the fall of 1839, to join this mission. Four of them were married. They went to Jamaica, in the expectation of receiving a plain support from the emancipated people, among whom they should labor. The good hand of the Lord went before them, so that shortly they were located at as many different stations—four of them entirely new. They soon found that their expectations in reference to a support would be disappointed, and as there were no missionary bodies in the United States from which they could obtain aid, they were sometimes reduced to distressing privation.

Early in 1844, a small pamphlet was issued in Boston, entitled "An Appeal to the Churches in behalf of the West India Missions." In this pamphlet was published the Constitution of the "Congregational Association of Jamaica," formed November 4th, 1842, as there was no Congregational body on the Island to

which they could transfer their ecclesiastical relations. The testimonials of influential ministers and laymen were annexed, and the following persons were invited to act as a Committee on behalf of the mission: Wm. Jackson, J. P. Williston, Marshall S. Scudder, Prof. William Smyth, Josiah Chapin, Lewis Tappan, Sam'l Osgood, D.D., Rev. Amos A. Phelps, James M. Whiton, Rev. John M. Whiton, and John T. Norton.

The Committee issued a letter sheet, called the "*Quarterly Report*," which was sent gratuitously to all who it was supposed would feel an interest in the mission. In this paper were published letters from the missionaries, intelligence respecting the Island, and statements showing the importance of sustaining the mission. At this juncture, when the Committee were hesitating whether to abandon their efforts, or make an entire alteration in their plans, the American Missionary Association was organized, and a proposition came from the Executive Committee of that Society to take charge of the mission. To this the Committee assented, and the transfer was accordingly made.

There are at present eight stations, viz:—

BRAINARD.—*Missionaries*—Rev. A. M. Richardson,* Mrs. Richardson;* *Teachers*—A. Moffat,* Mrs. Moffatt,* A. B. Hills, Mrs. Hills; *Assistants*—W. J. Davis, L. J. Henry.

ELLIOT.—*Missionaries*—Rev. L. Thompson, Mrs. Thompson; *Teacher*—Miss Lucy Woodcock.

* These are, at present, in the United States, to recruit their health.

UNION (embracing Hermitage and Chesterfield).—*Missionaries*—Rev. S. T. Wolcott, Mrs. Wolcott; *Teacher*, (at Chesterfield) Miss Mary Dean.

DEVON PEN.—*Missionaries*—Rev. C. B. Venning, Mrs. Venning.

OBERLIN.—*Missionaries*—Rev. P. M. Way, Mrs. Way; *Teacher*—Charles Sims.

PROVIDENCE.—*Missionaries*—Rev. H. B. Hall, Mrs. Hall; *Teacher*—Miss Maria Hicks.

BRANDON.—Out station of Providence, under the charge of Mr. Hall.

GOLDEN VALE.—*Missionaries*—Rev. A. D. Olds,* Mrs. Olds;* *Teacher*—H. Myers; *Teacher* at Rock River, Miss Margaret Stuart.

There are, connected with these stations, eight churches, under the charge of seven ordained missionaries. The schools connected with the mission are under the care of a voluntary school association, formed by the missionaries, for the double purpose of promoting the cause of education, and leading the people to take an interest in supporting them. The whole number of scholars is 716.

The members of this mission have long felt the importance of training native teachers to meet the increasing demand for instruction in the Island of Jamaica, and they have for some years been desirous of establishing a Normal and Industrial School. As preparatory to the accomplishment of this object,

*These are, at present, in the United States, to recruit their health.

and for the purpose, also, of obtaining a large quantity of land, that could be resold to the people in such quantities as they need, and can pay for, an estate, called the Richmond estate, containing upwards of 1000 acres, has been contracted for. The sum to be paid for it is \$2400. The missionaries have made a strong appeal to the friends of the colored man in this country, to contribute that sum for such a desirable object. With the money to be received on sale of the land, other lands can be purchased, and resold; and thus the plan be successfully continued for many years.

ORIGIN OF THE AMERICAN MISSIONARY ASSOCIATION.

Early in 1846, a call was issued for a Convention of friends of Bible Missions, to be held at Syracuse, N. Y. On the 18th February, the meeting was held. An address prepared by the Rev. A. A. Phelps, was read, in which he spoke of the position of the American Board of Commissions for Foreign Missions, with regard to slavery, idolatry, polygamy and caste; and showed that the method of dealing with these evils by the Board, was not conformed to reason or Scripture, or the lessons of actual experience. The following is the concluding paragraph of this able address :

FRIENDS OF CHRIST: Our testimony is before you. We bear it in sadness, but in earnest. We lift it up as our note of warning and remonstrance. We pray you to hear and heed us. We seek amendment and change. Believe us, we have reached a point where these must come, or the missionary work is a reproach and wreck. In one form or another, God

willing, we must have them. And in reference thereto, in the eloquent and prophetic language of the author of the *Natural History of Enthusiasm*, allow us to ask you, and especially the directors of the missionary work—"Might (*has*) not a time come when those who readily confess themselves to sustain, as Christians, a responsibility toward the world at large, and who are even forward in claiming their several shares of this responsibility—when such, pausing a moment in their course of zealous enterprise, shall, with an ingenuous dread of meeting at last the Divine reproof instead of approval, set themselves to inquire *whether the Christianity they are sending from land to land is not loaded with some fatal disparagement, such as forbids its wide extension?*"

The Executive Committee of the Union Missionary Society communicated their views at length to the Convention. Their letter concluded thus :

If the principles of the Union Missionary Society are such that good men may safely adopt them, and cordially coöperate in their maintenance, there may be no need of another organization. If, however, they are too contracted, or do not admit of improvement, the Executive Committee will oppose no obstacle to the organization of another Society, founded on such principles as will enlist the confidence, aid and prayers of all anti-slavery Christians in the world.

The Executive Committee are of opinion that either the Union Missionary Society, or a new Society, should immediately, or as soon as may be, organize a system of Foreign and Home Missions, embracing the following points :—

1. An enlargement of the Mendi Mission, including the establishment of schools.
2. The employment of missionaries to Hayti, and British Guiana.
3. The employment of one or more missionaries among the Indians on this continent.
4. The employment of missionaries to labor in the slave States.
5. Sustaining ministers and churches, who embrace anti-slavery principles, in the slave States.
6. Affording aid to missionaries in foreign lands, and in this country, who have support withdrawn from them, or who voluntarily relinquish it, on account of their anti-slavery principles and preaching.
7. Affording aid to ministers in establishing new churches

where they have been dismissed on account of their anti-slavery principles.

8. Employing missionaries in the free States, and in Canada.

9. Establishing new missions in heathen countries, especially in such places as an anti-slavery gospel is not preached.

There is already a readiness on the part of the Christian public to patronize anti-slavery missions, and recent events have shown Christian abolitionists the importance of separating from pro-slavery Boards. These sentiments are destined to spread more rapidly, and large donations will be contributed as soon as a plan shall be devised and put in operation calculated to enlist the feelings of Christian abolitionists throughout the country, and worthy of receiving all their donations for Home and Foreign Missions. The circumstances in which we are placed require, not timorous action and contracted plans, but a comprehensive plan, embracing the wants of this country and the world. It should be such a plan as no reasonable, intelligent Christian can object to. With such a plan, and corresponding benevolent action, we shall enlist multitudes who are disgusted with the adulteration processes now attempted in Missionary Boards, and by many missionaries and ministers and churches. The time has passed when we may wait in expectation that existing pro-slavery Boards will see and acknowledge the correctness of anti-slavery principles, or be willing to promote anti-slavery missions. And the time has come when the friends of an unadulterated gospel ought to rally, throughout the world, to rescue Christianity from perversion, and save the missionary cause from ruin.

The anti-slavery cause cannot, we think, be carried to a successful issue unless the Christians of this land can be enlisted in the enterprise. Let us so conduct as to commend ourselves, and the cause we love, to the hearts and consciences of our brethren in the Church, and to ensure the approbation of Christ, our leader.

We invoke, dear brethren, the presence and blessing of the Great Head of the Church on your meeting and deliberations: we ask your counsel as to our own views and actions; and we beg you to be assured of our hearty coöperation in every thing that is wise, and for the promotion of the missionary cause, the cause of the poor slave, and the honor of the Savior.

On behalf of the Executive Committee,

LEWIS TAPPAN, *Cor. Sec.*

Various resolutions were submitted to the Convention, which, with the address referred to, were freely and fully discussed. They were unanimously adopted, and ordered to be extensively circulated.

The following persons were appointed a Committee on the subject of calling a general Missionary Convention: Gerrit Smith, William Goodell, A. A. Phelps, Lewis Tappan, and Marshall S. Scudder.

Agreeably to the call of this Committee, a Convention was held at Albany, on the 2d and 3d of September following. Brethren attended from six or more States. Rev. J. H. Payne, of Illinois, presided. Rev. J. W. C. Pennington and John H. Byrd officiated as Secretaries. Two days and one evening were occupied in a free and harmonious discussion of the great principles of the missionary enterprise; the principles and conduct of popular Missionary Boards; receiving statements of the history and present condition of the anti-slavery missions at home and abroad; listening to interesting addresses; in forming a constitution of a new association, electing officers, and in preparing an address to the Christian public.* The following extracts will show the general scope of the Address: &&

1. The time has come, when those who would sustain missions for the propagation of a pure and free Christianity, should institute arrangements for gathering and sustaining churches in heathen lands, from which the sins of caste, polygamy, slaveholding, and the like, shall be excluded, by the terms of admission, or by disciplinary process.

* The Address, from the pen of William Goodell, can be had at the office of the American Missionary Association.

2. The disciples of Christ are, at all times, under solemn obligations to employ such methods and instrumentalities, and such only, in the propagation of Christianity, as accord with its genius and doctrines, with the teachings of Christ and his Apostles, and the examples of the first Christians.

3. The present crisis in the cause of missions affords a favorable opportunity for the review of existing usages and methods of missionary effort; of comparing them with the New Testament standard, and discarding whatever may be found wrong or defective.

Christianity wages an uncompromising warfare against all forms of sin, public as well as private; social, political, and organic, as well as individual; sins sustained, authorized, enacted, and even required and enjoined by civil rulers, as well as sins forbidden and punished by them; and ministers of the gospel, Christians, and Christian churches, should themselves abstain from, and reprove in others, the one class of these sins as fully as the other; making no distinction between them in their teachings, their examples, their terms of church membership, or their administration of church discipline.

Christianity is to be propagated by a full and clear exhibition of the truth, faithfully proclaimed and applied, as "the sword of the Spirit," by the living preacher, proclaiming and applying the truth as the ambassador of Christ; by the distribution of the Scriptures, and kindred instrumentalities; by Christian churches, scripturally constituted, administered, and disciplined, to show, in their several members, *by example*, what Christianity is, in all the relations and conduct of life, and also for the mutual and better edification of the members themselves, till they "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

"A church composed only of hopeful converts, independent, and, as far as man governs it, self-governed, is our view of New Testament polity, and our scheme of modern missions."

"To attempt to reform, by *fraternization*, the corrupt national churches of the East, is, we believe, a fruitless effort," inconsistent with the purity of the missionary enterprise, and the integrity of the missionaries themselves. The same is true in regard to corrupt and apostate churches every where. We therefore account it a perversion of Christian institutions, to receive into the churches, without "fruits meet or repentance," the proud Brahmin, remaining proud, and

refusing to embrace fraternally the man of low caste; the oppressive ruler, still remaining oppressive, and not dispensing justice to the subject; the polygamist refusing to conform his life to the law of Christian chastity, and the slave master refusing to desist from his "violation of the natural rights of man," by "breaking the bonds of the slave." And the practice of receiving such flagrant, habitual, and determined transgressors into the churches, under the idea that they are converted, while refusing to abandon their cherished and darling sins, and with the vain hope that the privileges of church membership and the *special ordinances of the gospel*—baptism and the Lord's supper—will work out "the great moral transformation" *afterwards*, we hold to be a glaring departure from the principles and the usages of evangelical Christians, tending to foster the grossest delusion, and involving some of the worst elements of the superstitions and corruptions of Romanism itself.

All missionary operations, every where, like all Christian activities and efforts, should assume it as a first principle, to which all Christian arrangements should be adjusted, that the State, or civil power, may not dictate the religion of its subjects, nor mould the form or manner of religious instruction, worship, or polity.

Churches gathered in heathen lands, like all other churches, should do their own work, discharge their own duties, bear their own responsibilities, and therefore, so far and so soon as God confers the ability upon them, they should sustain Christian preaching among themselves, without remaining dependent for it upon Christians in foreign lands.

It is a false view that missionaries to the heathen are bound to make greater pecuniary sacrifices, and endure greater privations in the work of converting the world, than their brethren at home, who send and sustain them.

We maintain, in opposition to usages which now so extensively prevail, that Christianity is best propagated *abroad*, by a strict adherence to the same principles and methods that are essential to its best growth and development *at home*.

It is a false, unscriptural, and mischievous error, that Christian ministers laboring among the heathen, and called *missionaries*, should be expected to surrender that ministerial independence and "purity," or equality, which is so highly prized, so justly cherished, and so jealously guarded, by their brethren in the ministry *at home*.

Each local church, that (with the same strict economy of its members and ministers that it would expect of a mis-

tionary) possesses the pecuniary means of sustaining its own missionary abroad, should feel it a privilege to do so. Two or more churches in the vicinity of each other, and unable singly to sustain each its own missionary in the field, might cooperate in sending out and sustaining the man of their choice. Individuals, having the means, or able to obtain them of others, may with propriety send out and sustain missionaries of their own. The supporters of a missionary have the common right of all Christians to advise and admonish their brethren.

The new Society was called the AMERICAN MISSIONARY ASSOCIATION. The following articles form a part of its Constitution :

ART. II. The object of this Society shall be to send the gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments, who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds may become a member of the Society, and by the payment of thirty dollars, a life-member ; provided that children and youth who have not professed their faith, may be constituted life-members without the privilege of voting.*

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled

* By evangelical sentiments we understand, among others, a relief in the guilty and lost condition of all men without a Savior ; the Supreme Deity, incarnation and atoning sacrifice of Jesus Christ, the only Savior of the world ; the necessity of regeneration by the Holy Spirit ; repentance, faith, and holy obedience, in order to salvation ; the immortality of the soul ; and the retributions of the Judgment, in the eternal punishment of the wicked, and salvation of the righteous.

to do so through the agency of the Executive Committee, on terms mutually agreed upon.

Hon. William Jackson, of Massachusetts, was chosen President; Professor George Whipple of Ohio, Corresponding Secretary; and Lewis Tappan of New York, Treasurer. It was resolved that the Executive Committee be located in New York.

Subsequently the Jamaica Mission, the Western Evangelical Missionary Society, and the Union Missionary Society were merged in the new Association, transferring to it their missions, funds, papers, &c.

The *American Missionary*, a monthly paper, took the place of the paper entitled the *Union Missionary*, and the first number bears date October, 1846.

The first annual meeting of the American Missionary Association was held at the Society's rooms 22 Spruce street, New York, September 29, 1847. The Treasurer reported cash receipts, (including a small balance received from the Union Missionary Society, etc.,) \$13,033.67, and expenditures, \$12,253.65.

The report of the Executive Committee communicated the first year's history of the Society. From it we extract the following :

Rev. Amos A. Phelps, who had taken so active a part in the formation of this Society, and who had visited the mission at Jamaica some months before his death, departed this life at Roxbury, Mass., July 30th, 1847. His last energies were expended in reexamining the principles contained in his letters to Drs. Stowe and Bacon, and preparing them for the press; thus reaffirming with his expiring breath the principles which lie at the foundation of our existence as a missionary body.

MISSION TO WEST AFRICA.

In the preceding historical sketch, we left the *Amistad Africans* on their way to their native land, accompanied by Mr. and Mrs. Raymond, and Mr. Steele. They arrived at Freetown, in the colony of Sierra Leone, January 15th, 1842, after a passage of fifty days. All their stores, tools, and implements of agriculture were admitted free of duty, and even without examination. Gov. Ferguson, under directions from the British Government, proffered every necessary assistance. Soon after arriving, Messrs. Raymond and Steele became fully satisfied of the impracticability of reaching the Mendi country; and ascertaining that part of the *Amistads* belonged to the Sherbro country, and that all were willing to go there, Mr. Steele, accompanied by Cinque and several others, visited Sherbro. King Henry Tucker, to whom they went, lived at Kaw-Mendi, in that country, and seemed willing to receive the people into his territory. The conditions were such, however, as Mr. Steele felt he could not accept. Accordingly it was decided, on his return to Sierra Leone, that they should spend the approaching wet season in the colony, and during the following dry season look for a place offering more reasonable terms. It was also decided, in order to save expense, that the people should move to York, about twenty-five miles south of Freetown. Here they were placed on a farm, which had been allotted them by the generous owner, free of rent.

Early in the rains, Mr. Steele, having suffered

considerably, felt under the necessity of abandoning the enterprise, and returning home. Mr. Raymond continued at York, preaching the gospel in the Wesleyan chapel, superintending the farm, instructing the Mendians, and promoting the cause of Peace and Temperance.

After the rains, Mr. Raymond, accompanied by the Rev. Thomas Raston, of the English Wesleyan Mission, commenced, in November, 1842, a trip to the Sherbro. King Tucker received them kindly. He was still willing to have the Mendians settle in his territory, but was disposed to be hard in his conditions. Mr. R., however, succeeded in making an agreement with him. He chose a place for the mission about a mile below the village of Kaw-Mendi, on account of its elevation, and the quality of the soil. The King, on receiving eighty dollars for the *hoe-nan*, or presents to the chiefs, consented to his having one hundred and sixty square rods—half a mile on the river, extending a mile back—for which he was to pay an annual rent of \$100.*

Having completed this business, Mr. Raymond returned to York, where his family still were, and soon after set out with them for Kaw-Mendi. The King ordered a *swivel* to be loaded and fired, as a token of joy on account of their arrival. The women and girls began to sing and dance. A multitude of men, women, and children flocked around to see the *white woman*,

* This was afterwards relinquished.

having never seen one before. In the morning many people were drawn together by their singing and praying at family devotions. On Lord's day, Mr. Raymond held religious services, and preached his first sermon here, from John iii. 16: "For God so loved the world," &c. The King attended, and seemed much impressed.

The influence of the mission on the slave-trade, on the King, and on the people, became quickly apparent. A flourishing school was soon in operation, and Mr. Raymond felt greatly encouraged. Having buried their only child, Mr. and Mrs. Raymond, after leaving the Africans in their charge under suitable superintendence, visited the United States, in the year 1842 and returned, Nov. 21, 1843, with a female helper—Miss Harnden.

The first number of a monthly paper, entitled the *Union Missionary*, was published by the Executive Committee of the Union Missionary Society, May, 1844. Mr. Raymond rejoiced "at its establishment. "The receipt of it," said he, "has put new life into me. I saw there, by extracts from letters, and from the receipts, that my prayer was being answered. This mission is evidently planted by God himself. I am more and more satisfied of it. It will prosper."

On the first Lord's day in January, 1845, Mr. Raymond organized a church with five members. His cares and labors were great, but he was permitted to see fruits abounding amidst the difficulties with which the mission was surrounded.

The Committee could have essentially lessened the expense of the mission, had they allowed tobacco to be taken there as an article of merchandise. Rum and tobacco have usually accompanied missionaries to foreign lands, sometimes with, and often without their consent. In Africa tobacco is a sort of currency, and a large profit is realized from its sale or barter. The Committee determined to forbid its introduction by any missionary in the service of the Society, believing that if they profited by the sale of it, or permitted its use, they would be violating the law of love; and that hereafter, when the heathen should become enlightened and Christianized, and aware of the injurious qualities of the article, and the imposition they had suffered in paying hundreds of per cent. for it beyond its commercial value, they would look back upon missions that sanctioned the sale and use of it with disgust.

A terrible war commenced in the Sherbro country in 1845. Many towns were burned: Hundreds fled from the scenes of war to the mission as a place of refuge. The mission appeared to exert a powerful influence. The persons and property of all connected with it were respected. Its character as a place of Freedom, Peace, Temperance, and Christianity was known far and wide. The school was sustained at great expense, for famine as usual followed the tread of war. Mr. Raymond thought himself obliged to redeem a large number of children from bondage, and thus save them from slavery or death. The pages of

the *Union Missionary* bear witness to his untiring exertions, his remarkable faith, and the signal interpositions of Divine Providence in his behalf, and that of the mission. Rev. Henry Badger wrote at this time to a member of the Committee as follows :

Did you ever hear of a mission being established in the midst of war? Here is one, and it has advanced during the war more than previously. A school has been formed, and is doing well. The Mission Establishment, at first regarded with much suspicion, is now looked upon with great respect. It is a sanctuary. And while other towns and places are consumed by fire, and their inhabitants destroyed by sword, or carried into slavery, this flourishes and improves.

Rev. Thomas Raston, of Sierra Leone, in a letter to the Treasurer, says :

I know you will be gratified and thankful for the cheering prospects of success which Mr. Raymond has before him. God grant that these prospects may be blessedly realized, and many souls converted. Ah, I often think of my dear friend, Mr. Raymond. What privations—what trials—what zeal, and what untiring perseverance!

On September 8, 1847, Mr Raymond addressed a most urgent appeal to the friends of the Mendi mission to send out a reinforcement, and save him from being overwhelmed with embarrassments in view of the desolating wars still raging all around him, and the famine and distress of the people. He says in this communication, "Of the ultimate success of this mission I have not the least shadow of a doubt. God has planted it, and He *will not* pluck it up—the devil cannot!"

This appeal was one of the last efforts of his pen. Being at Sierra Leone, on business of the mission

while much exhausted, he preached on ship-board to a large number of emigrants from America, to Liberia, who had stopped at Sierra Leone for water. He then returned to town, and preached to a large congregation from the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

While he was delivering this sweet message to his fellow-men, the Savior, looking tenderly on his worn and wearied servant, whispered, "Come and I will give *thee* rest." Willingly he turned away from the labors which had been to him of such absorbing interest—a gentle hand unloosed the silver cord—and he entered on that rest which remaineth for the people of God.

Mr. Raymond had lived for years in the fulfilment of an entire consecration. He not only lived *for* God, but *in* God. He knew what it was to enjoy unbroken peace. His ideas of the Christian's privilege in this respect were much in advance of his fellow disciples generally; he expected all he asked, and of course received it. He thought it no presumption to accept the offers of grace to the *uttermost*; and the Lord said to him, as he does to each of us, "*According to your faith be it unto you.*"

As Mr. Raymond was passing away, a friend said to him, "Have you a sure confidence in God?"

Faith had now well nigh given place to sight, and he replied, "Certain, *certain*, CERTAIN."

He departed November 26, 1847.* He was buried at Freetown; his friend Rev. H. Badger, leading in the funeral solemnities. "Help, Lord, for the godly man ceaseth!"

The care of the mission now devolved on Thomas Bunyan, a native, who had hitherto acted as interpreter. There were at this time sixty-seven children in the school; and besides these, there were twenty-one persons connected with the mission. Most of them were either children whose parents had been slain in the wars, or captives, redeemed from slavery or death. Mr. Will, a friendly native merchant at Freetown, made liberal advances for sustaining the mission, both before and after Mr. Raymond's death, and in connection with Rev. H. Badger, addressed a letter to the principal chiefs of the country, advising them that the mission would certainly be sustained, and requesting their continued friendship towards it.

About four months after this, Rev. George Thompson and Anson J. Carter, having offered themselves as a reinforcement to the Kaw-Mendi mission, sailed from New York, April 8, 1848. They arrived amidst war and famine, and were received with the most clamorous joy. Mr. Carter died in eight days after he reached Kaw-Mendi. His sickness does not, however, appear to have had any connection with the un-

* Mr. Raymond was born in Ashby, Mass., October 2, 1815. An obituary of this devoted missionary, written by the Treasurer, may be found in the *American Missionary* of April, 1848.

healthiness of the climate. Thus again was the mission thrown upon a single individual.

But God can save by few as well as by many. The whole history of the Mendi mission is calculated to impress this thought. "Not by might nor by power, but by my Spirit saith the Lord." Mr. Thompson labored there *alone* more than two years, much of the time suffering from sickness. But out of weakness he was made strong. The Lord went before him, preparing the hearts of the people to receive his message. He had been permitted to gather previous to 1851, some sixty souls into the fold of Christ. The first was Maria (Te-me,) one of the Amistad Africans.

Carrying out Mr. Raymond's designs, he acted as a peace-maker among the contending tribes, and at length was happily instrumental in bringing this tedious war to a close. In pursuance of this object, he went into the interior (along the Big Boom river,) where a white man had not before been seen. Every where he preached the gospel, and every where it was kindly, and even eagerly received. The readiness with which the natives listened to the truth was wonderful. He found the fields were indeed white unto the harvest. It might be truly said, Ethiopia now stretches out her hands unto God.

In the fall of 1849, Mr. John S. Brooks and his wife, (Miss Fidelia Coburn,) and Miss Kinson, (Mar-gru,) one of the Amistad Captives, who had been hopefully converted at Sierra Leone, and who had returned to this

country to be educated, at the expense of the Association,) sailed for Africa. Mrs. Brooks, whose health had been feeble for some time, died of exhaustion, after landing safe in Africa, and before she had reached the mission.

On the 10th of December, 1850, eight missionaries were sent out to reinforce the mission at Kaw-Mendi, and the new station at Tissana, viz: Rev. J. Cutler Tefft and wife; Rev. F. L. Arnold and wife; Miss Joanna Alden; Miss Hannah More; Mr. William C. Brown; and Mr. Samuel Gray. Miss Alden died at the mission-house, March 3d, Mrs. Arnold June 9th, and Mrs. Tefft June 10th, 1851. Mrs. Tefft's health had not been good before she went to Africa. On the eve of her departure for that country, she said, "I am as happy as a bird; the hour of this meeting is the happiest of my life."

In May, 1852, Mr. Arnold, acting under the direction of physicians, returned to this country; since which, at his request, he has been separated from the mission.

On the 25th December, 1852, the following new missionaries embarked for Africa; Rev. Morris Officer; Dr. T. G. Cole; Mr. Daniel W. Burton and wife; Mrs. George Thompson; Miss Mahala McGuire; Miss Louisa Saxton; and Miss Mary B. Aldrich.

Rev. John Condit sailed, to join the mission November 30, 1853. Worn out by arduous labors, he died, April 24, 1854. During this year Mr. Officer, and Mr. and Mrs. (late Miss McGuire) Gray, (colored)

returned to this country. Mr. Officer is a member of the Lutheran church, and if he returns to Africa, will probably go out in connection with missions of his own denomination. Mr. and Mrs. Gray returned on account of ill-health, after having in various ways, rendered valuable service to the mission.

Two new stations were formed in 1854—the BOOM-FALLS Station, and GOOD HOPE Station, Sherbro Island.

A reinforcement sailed for Africa, January 23, 1855, consisting of Miss Woolsey, Miss Winters, and Miss Susan Teall, accompanied by Rev. J. Cutler Tefft and wife (late Miss Saxton,) and Mrs. Burton, who had been in the United States some months, with Mrs. George Thompson, to recruit their health.

SANDWICH ISLAND MISSION.

Rev. Jonathan S. Green, who has been for about twenty-eight years a missionary at the Sandwich Islands, ventured some years since to try an important experiment. Being dissatisfied with the course pursued by the American Board in several respects, and more particularly in the matter of slavery, he withdrew from their patronage, and threw himself upon his church, at Makawao, East Maui, for support. He thought the people were able to sustain the gospel, and that it would have a good effect on them to feel the responsibility of doing so. He thought too if his experiment succeeded, other missionaries might

be encouraged to adopt the same course.* The Lord met the faith of his servant, by opening the hearts of the people, and supplying all his need. Subsequently, however, such changes have taken place at the Islands, that Mr. Green finds it necessary to rely upon the Association more than he anticipated, to sustain him in his missionary labors.

He has been permitted to carry out successfully the following experiment. It is well known that the chiefs were the sole proprietors of the soil; the common people owned nothing, and thus, the ordinary stimulus to industry not being furnished, they have remained from age to age idle and degraded. Mr. Green felt that here was a system of oppression closely akin to that system of slavery at home which he so much deprecated, and it seemed to him that his duty, as a Christian Missionary, required him to apply the gospel principle to this form of sin, and do what in him lay to abolish it. This, too, may be called a bold experiment; for, so far as appears, it is the first instance in which a missionary of this country, or any other, has attempted such an innovation on the established usages of savage life. Many chiefs had been hopefully converted, yet they still adhered to this system of oppression. Other missionaries may have pointed out to them its inconsistency with the law of love, yet no one appears to have made any vigorous

* Afterwards the American Board adopted a similar course with regard to all their missionaries at the Sandwich Islands.

attempt to apply the gospel to the evil. Mr. Green took the oath of allegiance, thus identifying himself with the people, and then proceeded to urge on the chiefs the importance of allowing all, who wished, to become owners of the soil. He at length obtained permission to sell lands in his vicinity for the government. This was a great point gained. Purchasers were not wanting; and soon the common people, who never had been, and never expected to be, anything more than serfs, found themselves *men*. They were at once raised in the scale of being. They now had a motive for industry, which neither they or their fathers had ever known. More recently an additional stimulus has been afforded by the ready sale found for their productions in California.

We see in this a comment on the importance of carrying out gospel principles, which the wayfaring man and the worldly man may read and not err therein.

It is gratifying to find that the other missionaries are beginning to follow Mr. Green's example, and the Board, contrary to their former policy, now recommend them to take the oath of allegiance to the Hawaiian King, become land-holders, and encourage the people to sustain the mission.

On receiving notice of the formation of the American Missionary Association, Mr. Green expressed a strong desire to be considered one of its missionaries, and that mission was accordingly adopted. There are five stations where the preaching of the Gospel is

pretty regularly maintained, and three out-stations. The church at Makawao contains 549 members in regular standing, and that at Keokea 201, making an aggregate of 750. On the first Sabbath in 1854, more than one hundred united with one of these churches, and about two hundred with another.

THE SIAM MISSION.

The Siam Mission was adopted in 1848. In January, Rev. D. B. Bradley, M. D., in his own behalf, and for Rev. Jesse Caswell, late of the American Board of Commissioners for Foreign Missions, made application to be taken under the patronage of the American Missionary Association, and continued in their missionary labors at Bangkok. Letters from the Prudential Committee, commendatory of these brethren, were laid before the Executive Committee. These letters allude to alleged "doctrinal error" held by Messrs. Bradley and Caswell, and the influence it had on the peace of the mission. Mr. Caswell made a communication to the Prudential Committee, containing a statement of doctrine on the only point wherein he supposed himself to differ from the great body of the supporters of the Board. All that is deemed objectionable is contained in the following paragraphs:

I believe and teach, that the provisions of grace are such as authorize the Christian to look to Christ, with the confident hope and expectation of receiving all the aid he needs to enable him to do all the will of God, or, in other words, to love God with all his heart, and his neighbor as himself.

Consequently, I do not, as some suppose, set aside the grace of Christ, or the doctrine of our constant dependence on that grace. Whatever available power to obey God we ever have, is a free gift of his grace.

I believe that the answer to the 149th question in the "Larger Catechism" which says, "No mere man is able, either by himself, or by any grace received in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word and deed," goes beyond what can be proved by the Bible.

While I have no thought that any *actually have* attained, or *will* attain, in this life, to a state of entire and continued exemption from sin, I believe and teach that to affirm the *converse* of this proposition is going beyond what we have Scripture authority for doing.

Signed by

J. CASWELL.

With these views, Dr. Bradley expressed his substantial agreement.*

After a deliberate consideration of the documents laid before them, the Executive Committee of the American Missionary Association, believing that Siam was an important field, and that Messrs Caswell and Bradley were well qualified to perform missionary

* The Prudential Committee afterwards circulated privately a printed defence of their virtual excision of Messrs. Caswell and Bradley. It is there intimated that "doctrinal error" was not the only reason these brethren were requested to resign. The advocacy of their views occasioned, or threatened to occasion it seems, discord at the mission; but it is not alleged that the inculcation of their views necessarily produced any thing like discord. This defence was printed because discontent had been expressed from various quarters, at the virtual cutting off of these missionaries, which resulted in the breaking up of the mission of the A. B. C. F. M. at Bangkok. The defence, however, failed to satisfy all of the propriety of the measures of the Prudential Committee in the management of what they called "a complex case."

labor there, and not regarding the views held by them any disqualification, in the sight of God, for such service, resolved to take up this mission. The mission property at Bangkok was purchased by the Executive Committee, and three missionaries with their wives were sent out, the following year: Rev. D. B. Bradley, M. D., and wife; Rev. John Silsby and wife; and Rev. L. B. Lane, M. D., and wife. One of them, Rev. J. Silsby has since returned, with his family, on account of ill-health.

MISSION TO THE COPTS,—EGYPT.

Missionaries, Rev. C. F. Martin, Lazarus S. Murad, Mrs. Martin.

The missionaries sailed from New York, October 12th, 1854, and arrived at Cairo, Egypt, Dec. 12th.

The Copts are the native Christians of Egypt, claiming to be the unmixed descendants of the old Egyptians. Their number is estimated at from 100,000 to 300,000, forming about one-fifteenth of the population of Egypt. Their spoken language is the Arabic. They retain also the Coptic language, of the Shemitic family, in which they have an early version of the Scriptures, and their liturgies and church services. In ecclesiastical organization, doctrinal belief, and modes of worship, they are supposed to have departed less from the New Testament standard than the Roman Catholics. Many of their clergy are ignorant and bigoted, with little knowledge of the Bible. A few of the younger Copts seem to know something of spiritual religion.

Mr. Murad is a Syrian, and was born at Bethlehem. He was converted while enjoying the ministrations of American Missionaries in Syria. He speaks a number of the languages of the East, has before visited Egypt and is acquainted with the habits and customs of the people.

HOME MISSIONS.

This Association consider the Home field quite as important as the Foreign. There is a rapidly increasing number of valuable men, engaged in home missionary labor, who are becoming more and more dissatisfied with the policy of the American Home Missionary Society in relation to slavery. They say :

1. Slaveholders are life-members, and may become life-directors of the Society.

2. By the Constitution and By-Laws of the Society the churches are its beneficiaries, and whatever may be the character or principles of the missionary, he is expected to be in fellowship and in ecclesiastical connection with the Presbyterian or Congregational churches in whose vicinity he is laboring. Consequently, those who are laboring in slave States are expected to be in ecclesiastical connection with churches of slaveholders. The funds expended by the Society in such States are used in planting and sustaining churches in which the making merchandise of men is not a sufficient ground for exclusion from church privileges.

3. The missionaries of the Society are expected to collect funds for the Society's treasury, and are thus made to assist in sustaining slavery.

4. In this way, churches of slaveholders have been built up by the contributions of Northern men. In one year the Society reported that they had planted eleven churches in the slave States, and it is not known that one of them would exclude the slaveholder.

Rev. John G. Fee, of Kentucky, formerly a mis-

sionary of the American Home Missionary Society, withdrew from its patronage some years since, collected a church of non-slaveholders, and has received aid from the American Missionary Association.

Including Mr. Fee, there are now in Kentucky, in the service of the American Missionary Association, three missionaries, and three colporteurs.

In North Carolina we have one Missionary. Our missionaries in these two States, in addition to their other labors in preaching, are engaged in lecturing and debating on the subject of Slavery, showing its sinful character, and destructive influences, and the duty of the church in relation to it.

Our Colporteurs in Kentucky, are engaged in distributing the Bible to slaves and others, and religious and anti-slavery publications to the whites, which are for the most part well received.

In Kentucky there are eight churches, and six in North Carolina, formed on the principles of non-fellowship with slaveholders. The "United Brethren in Christ" have twelve churches in Kentucky of the same character.

SAN FRANCISCO. CALIFORNIA.

Missionaries.—Rev. S. V. Blakeslee, and Mrs. Blakeslee.

Mr. Blakeslee's mission is to the foreign population of San Francisco. He commenced his labors there in January, 1853. The labors of Mr. B. have been of a varied character and very arduous, and yet, owing

to untoward circumstances, without the efficiency that was hoped for.

KANSAS.

The Executive Committee early determined to send missionaries to Kansas, and made an appeal for funds, which has been responded to in part. Three missionaries have been appointed, one or more is on the way, and a number of others stand ready to go if the funds can be provided for their support. They will engage in laying the foundation of civilized Christian societies, and will oppose efforts to introduce slavery.

The number of ministers of the Gospel employed by the Parent Association in the new States and Territories the last year is 64; by the Auxiliary at Chicago 23; and by the Auxiliary at Cincinnati, 15; Total 102. Most of the missionaries are pastors, and some have several churches under their care. A small number are missionaries at large, evangelists, traversing large sections of country, preaching to many feeble churches, and to all people as they have opportunity; and acting in the organization of new churches.

The number of members of the churches, under the care of our missionaries, at the present time, is 4252. The additions during the year 1854, by profession of faith, are 283, and by letters from other churches, 287. Revivals were reported, the same year, and upwards of four hundred souls, it is thought, have under the ministrations of the missionaries been converted to

Christ. The number of Sabbath School scholars connected with the missionary churches and stations is 5218. The contributions to benevolent objects (not local), reported by the missionaries for 1854, amounts to \$3701.66.

Great good has already been effected through the American Missionary Association, not only in connection with its missions, but among the friends of the missionary cause generally. It is now more than heretofore acknowledged that the admission of Caste, Slaveholding, Polygamy, and kindred sins into churches gathered in Christian or heathen lands, is a violation of the rules of God's house, and productive only of evil. It is also felt, more than heretofore, that the attempt to overcome sin, which is allowed at the altar and in the sanctuary, by preaching so as to avoid a direct assault, is futile. Some of the mission churches, of India, after having long endeavored to eradicate the spirit of caste, while permitting its practice, are convinced of the necessity of more consistent and direct efforts. The Secretaries of the American Board have intimated to their missionaries that they consider slaveholding *prima facie* evidence of sin and of unfitness for church privileges.

Experience has demonstrated the fact with regard, to the missionaries of the American Missionary Association, that the minister of the cross may faithfully bear testimony against the most popular sins, even when this course runs directly across the passions and prejudices of men; that a gospel of equal rights and

brotherly love may be successfully preached to kings engaged in war and to governments sustaining oppression, or enriching themselves by slave-trading.

SCRIPTURAL THEORY OF MISSIONS.

The attentive reader of the preceding sketch will see the good hand of our God in the origin and growth of this new missionary movement. The considerations which called it into existence, to labor for the most neglected and injured of our race, and which demanded new efforts for the evangelization of the world by an organization which should separate itself entirely from the great crime of this nation, and the great hindrances to the progress of Christianity every where, will justify a brief statement of our distinctive principles. They are embraced in the following propositions, which the light of past experience and the teachings of Scripture prove to be in accordance with the true theory of gospel missions:

1. Our Association is strictly evangelical, but not sectarian. Those truths relative to the character and government of God which are essential to His glory, and to the holiness and happiness of men are insisted on; while doctrines about which the truly pious may and do differ, are not so presented as to prevent Christian fellowship and united effort. A practical adherence to this principle, on the part of Missionary Societies generally, would save tens of thousands of dollars every year, in home and foreign missionary operations.

2. The Association is republican in its structure, and thoroughly amenable to the Christians by whom it is supported. We believe that all missionary work should spring from, and be directed by, the great body of Christian believers. That bodies of men having no proper constituency, and perpetuating themselves, should be permitted to wield vast influence and wealth in directing the affairs which pertain to the interests of Christ's Kingdom, is neither scriptural, nor safe to the Church. Such irresponsible control would not be allowed in the State; why should it be in the Church?

3. The American Missionary Association seeks to give a pure and whole gospel to the heathen world, and to the destitute of our own land. It arrays the authority and doctrine of our Lord Jesus Christ against every form of sin, however popular it may be, or however strongly enforced by governmental enactments. It instructs its missionaries to gather true converts whenever they can be found into a Christian Church, and to exclude from its bosom such as enslave or oppress their fellow-men, or practice the abominations of caste, or are polygamists, or who fellowship those who pay religious homage to that which is not God.

The very existence of the Association was designed to be a standing protest against errors that had occurred in the conduct of missions—such as the prevalence of caste in the churches of India, the admission of slaveholders to churches gathered by missionaries in

our own land, the neglect to apply the precepts of the gospel to oppressive rulers, and the toleration, not to say fellowshiping, of superstitious rites and idolatrous ceremonies in other lands.

The missionaries of the Association are also instructed, and have been from the beginning, to make their several missions self-sustaining as soon as the providence of God will admit; to set examples of self-denial and labor for the gospel's sake; to encourage the people to sustain the institutions of religion among themselves; and to train those dependent on them to some industrial occupation.

Another object kept in view, is to encourage Christian men in the various walks of life, farmers, blacksmiths, house-builders, etc., to go with their implements of trade into every part of the heathen world, singly or in families, there to exemplify the spirit of the gospel, while they sustain themselves by their labors, and exhibit in the midst of pagan darkness the complete idea of a Christian society.

We wish to impress upon the mind of the reader the importance and practicability of awakening an interest, and securing co-operation in the work of missions, by means of a *Voluntary Local Agency*. After the education which the Church has enjoyed for so many years on the subject of Christian benevolence and reformation, it is believed that this may be done, and thus the expense of a permanent paid agency be saved.

It is believed that in almost every town, there may

be found some Christian man or woman, who has taken an intelligent interest in behalf of the slave and in behalf of a pure Christianity. Such might easily introduce the monthly mission paper, and as often as twice a year solicit from the benevolent around, donations; the aggregate of which would amply meet the wants of benevolence, and not less abundantly bless the donors.

In very many localities, Ladies' Associations may be formed, (many such are already in existence,) which by occasional meetings for sewing, knitting, etc., and by quarterly public addresses, which can be easily secured, shall keep alive much missionary interest, and secure permanent and substantial aid.

In not a few counties are Christian laymen capable, (and it should not be a burden,) of visiting neighboring towns and spreading out the history and claims of the American Missionary Association, remitting what contributions should be intrusted to their hands. While numbers are willing to leave kindred and country for the work of Christ, and multitudes among the poorer and more laborious classes, cheerfully contribute from their little store, it ought not to be difficult to find an individual in every county of the free States, ready to undertake the work of a *Local Agent*, that thus, in the simplest and most economical way, the interests of a pure Christianity and holy freedom may be greatly advanced.

One design of this document is to call out and fur-

nish with needful facts, such *voluntary agency*, through which the departments of benevolence to which the Executive Committee of the American Missionary Association deem themselves called, may be sustained and extended.

“THE AMERICAN MISSIONARY.”

The monthly circulation of this paper, which is the organ of the Association, is at the present time (1855) 19,000 copies. It is sent gratuitously to donors. At the request of any friend of missions, it will be sent for a limited period to any one who will pay the trifling postage, and read the paper.

The number of life-members of the Association amounts to 1,159. An elegantly engraved certificate is sent to all who are made life-members, either by their own subscription of \$30, or by the subscription of other persons.

The receipts of the Association as reported at the meeting, September, 1854, were for the previous fiscal year \$49,838.76.

CONCLUSION.

The destitute in our own country should be adequately supplied with a preached Gospel. The many millions of heathens—men, women, and children—ought to hear the news of salvation. They are fast passing away, and in half a century ninety-nine hundredths of them will have gone to their account. How little has been done for them! How much remains to

be done! Christians of this favored land, listen to the injunction of the ascending Saviour:

“GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.” Go ye, personally or by your representative. And while you *give* to the cause of missions according to your ability and as the Lord has prospered you, *pray* earnestly that God’s name may be EXALTED AMONG THE HEATHEN; that the DESERT MAY REJOICE AND BLOSSOM AS THE ROSE; that the ISLES MAY WAIT FOR CHRIST; that THE OLD WASTE PLACES MAY BE BUILT UP; that God’s WILL MAY BE DONE ON EARTH AS IT IS IN HEAVEN.



APPENDIX.

COLLECTIONS IN CHURCHES.

The following from the *American Missionary* of May, 1855, will be useful to ministers, church-officers, and committees, who are friendly to the Association, as hints with regard to taking up collections.

In March is the annual collection, in Rev. Henry Ward Beecher’s church, for Home Missions. It was the present year managed in this wise: small hand-bills, (a copy is subjoined,) and the *American Missionary* for April, were, with permission of the

minister and committee, distributed in the pews. In reading the notices, Mr. Beecher said something like the following :

“To-day collections are to be made in this church, morning and evening, for HOME MISSIONS. And here let me say, society is composed chiefly of two classes of men who contribute to the necessities of others. First, the *sympathetic* ; they give from feeling, because they see misery with their eyes, or hear it with their ears ; they are more affected on seeing a young beggar in winter with bare feet, than they are with the fate of a thousand men perishing at a distance ; they will not give anything to a distant object—for the perishing heathen, for the Western States, for great objects. The other class is the *calculating* ; they have no sympathy for squalid poverty ; they heed not the cries of distress ; they have no heart in their contributions ; they will give a thousand dollars when it is to be heralded in the newspapers, when party interests require it, when some distant showy object looms up before them. Both of these classes may have some touch of benevolence, it may break out, occasionally, in spots, but no one of either class is half a man. Splice them together, and you might make a whole man. There may be some who do not give at all, from any motive ; they are monsters in society.

“But there is another class. They have *feeling*, and they have also *principle*. They do not neglect the outcast, the perishing, the virtuous poor in their neighborhood, nor the many calls near them that de-

serve their kind regard ; and they can think of, and bless those at a distance, whose names they never heard. They have an enlarged benevolence, that takes in a whole country—a world. These are *MEN—whole men* ; and neither private charity, nor public appeals are by them unheeded. They give generously, to the extent of their means. I hope there are many here of this class to-day ; they will have the opportunity and pleasure of contributing to a worthy object.

“ The money given that is not designated, will be for the American Home Missionary Society. It has, as you know, its missionaries in all the western States. The good it has done is well known to you, and your annual contributions have been regularly given to its treasury. But there is another society that solicits your benefactions—The American Missionary Association. This is an anti-slavery missionary society, and a large number of you, I know, are interested in it. It has missionaries in slave States, who establish churches that refuse fellowship with slaveholders. That is right ; they ought to be barred out everywhere. Those who choose can write upon the hand-bill in their pews the sum they will contribute, and such as contribute now can wrap the money in the hand-bill. Both can be put into the plates as they are passed round. The gentlemen designated will please to proceed in taking up the collection.”

[COPY OF HAND-BILL.]

FOR THE
AMERICAN MISSIONARY ASSOCIATION.

HOME MISSIONS.

"The desert shall rejoice and blossom as the rose."

NAME,.....

RESIDENCE,


AMOUNT,.....

WHEN PAYABLE,.....

The number of Home Missionaries given in the Report of the Association is 103, and 3 Colporteurs. They are located generally in Ohio, Indiana, Michigan, Illinois, Iowa, Wisconsin, Minnesota, Kentucky, North Carolina, Kansas, and California.

Our Missionaries have formed eight non-slaveholding churches in Kentucky, and six in North Carolina. The Missionaries in all the fields are self-denying, laborious, and devoted men, and their labors have been greatly blessed in the conversion of hundreds of souls to Christ, and in promoting temperance, the cause of the slave and every good work.

FUNDS ARE NOW GREATLY NEEDED FOR THEIR SUPPORT.

 Money may be subscribed above, or folded in this paper.

The Pres't. of the Assoc. is Hon. LAWRENCE BRAINERD, of Vt.
The Sec's., Rev. GEO. WHIPPLE and Rev. S. S. JOCELYN.
The Treas., LEWIS TAPPAN.

The Missionary Rooms are at 48 Beekman Street, New York.

☐ THE AMERICAN MISSIONARY [a monthly paper] is circulated gratuitously. Any person can receive a copy on applying at the rooms the last week in each month.

The collection was repeated in the evening. It is hoped that other ministers will be as liberal and fair-minded as Mr. Beecher, and that many other congregations will give the American Missionary Association an equal opportunity with other societies. When there is a decided majority of members that sympathize with the A. M. A., there seems no good reason why the rule adopted in Mr. Beecher's congregation this year should not be *reversed*, and the money not designated be for the A. M. A. And when there is about an equal number, it would be fair to take turns. "A good rule works both ways."

Donors are requested to remit money to the Treasurer, LEWIS TAPPAN, No. 48 Beekman Street, New York; and missionaries and other persons are desired to address all letters pertaining to money matters, to him. When bank notes or drafts, or certificates of deposit are inclosed, it is best to pin them to the letter; and drafts should be made payable to the Treasurer by name. The word *Treasurer*, should be omitted on the envelope, for additional security.

The Treasurer or Assistant Treasurer acknowledges donations of five dollars and upwards, by letter,

immediately on the receipt of the money ; and all the receipts are acknowledged in the monthly paper. Money received in *January* will be acknowledged in the *March* number, and so on.

BEQUESTS TO THE ASSOCIATION.

Persons who design to bequeath portions of their estates to the Association and not have their intentions meet with disappointment, will do well to consult an experienced attorney, and have their wills executed, if practicable, while they are in full possession of their faculties of mind and body ; bearing in mind that if they wish to alter their wills, at any subsequent time, it can be done by adding a codicil or making a new will.

The Association is an incorporated Society ; and the form of a will may run thus :

“ I give and bequeath unto the Treasurer, for the time being, of THE AMERICAN MISSIONARY ASSOCIATION, New York City, the sum of dollars for the general purposes of said Society, to be paid with all convenient speed after my decease ; and the Receipt of such Treasurer for the time being, shall be a sufficient discharge for said legacy.”

The Will should be attested by three witnesses, who should write against their names, their places of residence, and state that they signed the instrument in the presence of the Testator and each other, and that the testator declared to them, that this was his last Will and Testament.





10

Handwritten text in the center of the page, appearing to be a list or set of notes.

11

12

13



3 2044 019 850 486



100

101

102

103

104

105